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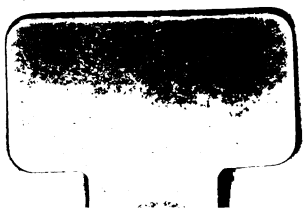
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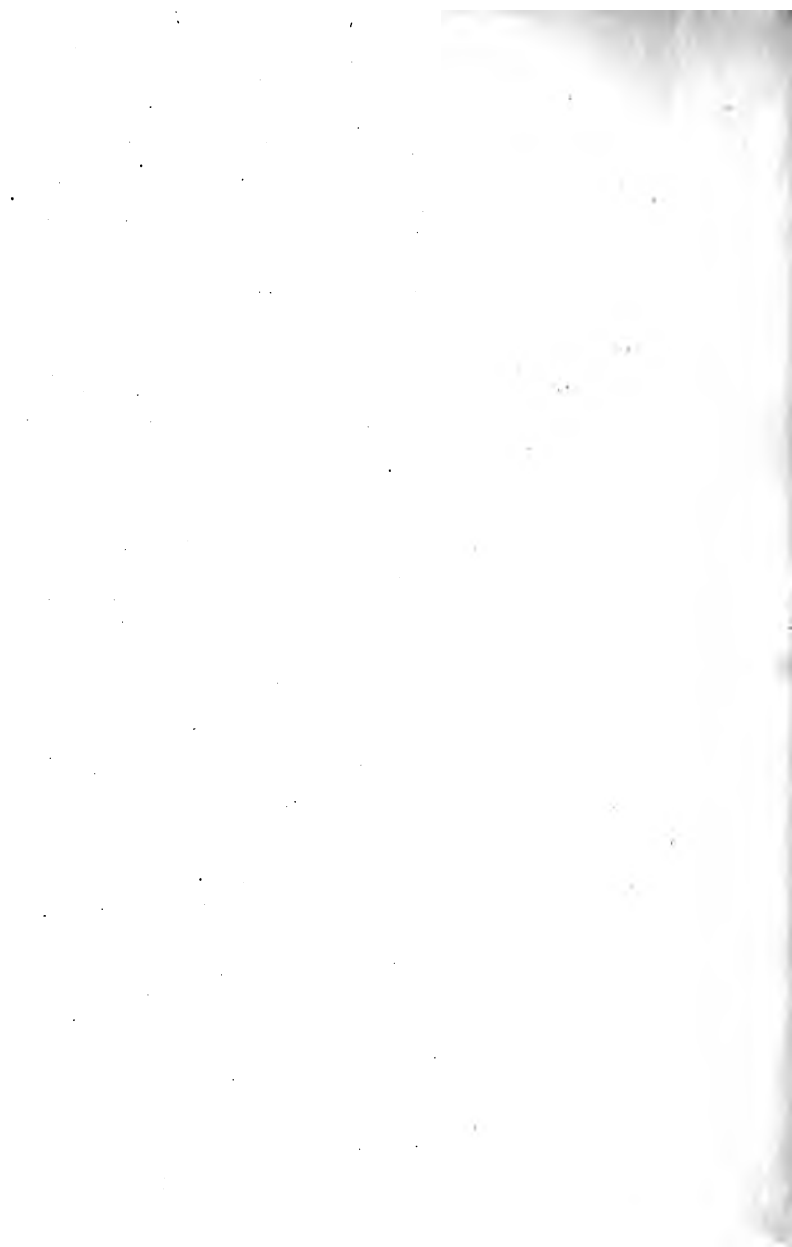
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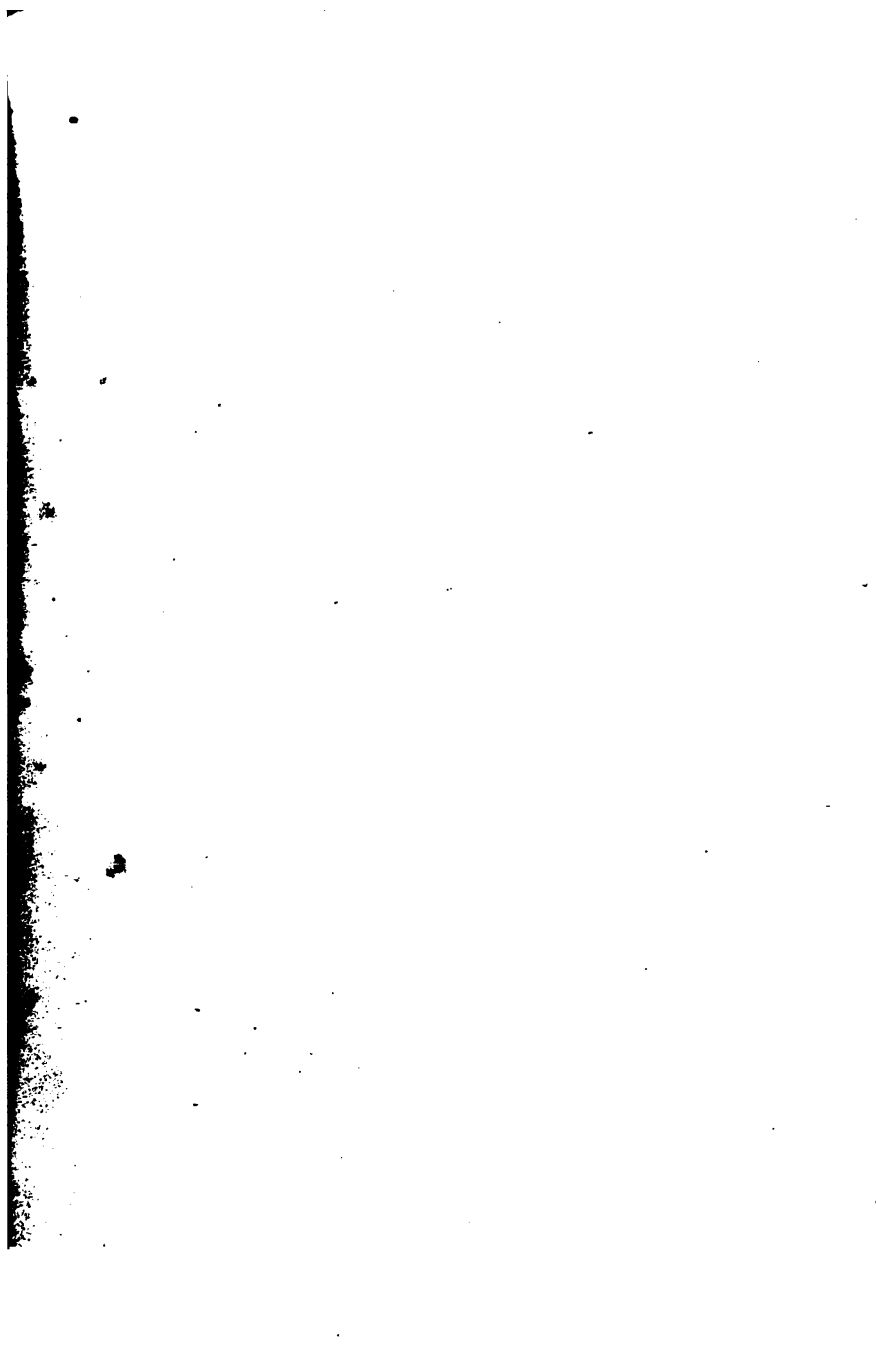
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CLAIMS  
OF  
CHRISTIANITY IN INDIA.  
—+—  
JAMES BRYCE. D.D.

100.







THE  
CLAIMS  
OF  
CHRISTIANITY IN INDIA:

A CHARGE

DELIVERED ON THE ORDINATION AND INDUCTION OF THE  
MINISTERS OF THE CHURCH OF SCOTLAND LATELY  
APPOINTED TO INDIA.

BY  
JAMES BRYCE, D.D.,  
LATE SENIOR MINISTER OF ST. ANDREW'S CHURCH, CALCUTTA.

EDINBURGH: PATON AND RITCHIE.  
LONDON: HAMILTON, ADAMS, AND CO.

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## INTRODUCTION.

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THE following "Charge" is published as originally prepared for delivery. An apprehension, that physical inability might interfere to prevent its being given at the length intended, and a fear that to attempt this might draw too deeply on the time and attention of the audience, led to its being confined within narrower limits than first proposed. But not without hopes that what was withheld in delivery *viva voce*, may not prove uninteresting or uninformative in the shape in which it now appears, it has been thought better not to curtail it of its originally "fair proportions." The subjects embraced by it are not new to the author. Twenty years ago, and when India and its interests were able to command but a comparatively slender share of attention in England, he was induced to lay before the public many of the views which will be found in the present "Charge."\* From few or none of these, have events occurring since that period, led him to depart; while many things have concurred to confirm him in the conviction, that he has not misapprehended the policy, which it is the duty of a

\* "Native Education in India."—W. H. Allen & Co., (London, 1839.)



Christian Government to pursue in administering the religio-educational affairs of India. The present appears a suitable occasion for again adverting to this policy, as it may come to be carried out by those in Her Majesty's Service in India, who are appointed to minister in holy things among the members of the Church of Scotland resident in that country, and for their benefit these views are more especially set forth. Not that any attempt is here intended to bias their judgment on the Educational policy to be followed by the Government. The great questions on which different views still prevail to some extent, are happily becoming questions of *time*, not *principle*. The duty of Government to promote sound intellectual, moral, and religious knowledge among their Native subjects, is, on all hands, admitted. The Bible has at length found its way into the Libraries of the Government Schools, where until lately it was a stranger; and instruction in its History, Truths, and Precepts, freely imparted by such teachers as may be qualified to give it, to all who are desirous of receiving it. One step more, and, by the blessing of God, the BIBLE will, doubtless, be found on the Class table of the Government School, and instruction in its precious doctrines a part of the daily and ordinary course of Education. While everything like force or bribery is carefully avoided by Government in bringing the Hindoos acquainted with the Truths of Christianity, no means, we may rest assured, that can recommend themselves to Christian rule and enlightened policy will be left untried, that this great and all-important object may be accomplished. We are entering on an era in the annals of British India,

the most deeply interesting that has ever occurred in its history. It has been ushered in by events of the most striking and alarming character, seemingly shaking our power in India to its very foundation, but only, we trust and pray, destined to consolidate that power the more firmly on the only basis on which its safety and permanence can be rested. And feeble as may prove the efforts made in the following "Charge," to rouse the attention of those who may be called to serve at the Christian Altar in India to the onerous duties that await them, the author gladly and gratefully avails himself of the renewed opportunity afforded to him, of recording another—it may be a parting—testimony to the vast and growing magnitude of an object, in which his own has been so long and warmly engaged.

Under the Minister who now fills the high situation of Secretary of State for India—and while he occupied in 1854 the place of President of the Board of Control—the celebrated "Despatch on Education" was brought forward, giving to the Church of Scotland, through her Educational Institutions in India, a place in the truly Christian and philanthropic field of labour then opened up. Through the "Grants in Aid," and "Affiliation" with the Universities, to which this "Despatch" opened up to her Seminaries, so far as they are the channels of a sound intellectual Education to the Natives, she found herself associated with the State in what, by her acceptance of the offered boons, she regarded as a truly Christian and worthy undertaking; and if doubts have been started since that time on the effects of the system, as bearing

on the question of "religious neutrality," to which the Government of India stands pledged, every assurance may be indulged in, that while this rule in the sense of a truly Christian toleration will not be departed from, such powerful allies in the work of enlightening the Natives of India, as are the Religious Bodies invited into the field by the "Despatch" of 1854, will not be cast off.

Since this "Charge" was delivered to the Chaplains now proceeding to India, a very important move has also been made in many highly influential quarters, to obtain the sanction of the Government to the reading of the BIBLE within its Schools by such pupils as may of themselves, or through their parents or guardians, be found desirous of instruction in its Truths—the Government, it appears, having determined to abide, in the meantime, by the policy hitherto pursued, by which all *religious teaching whatever is excluded* from these schools. That the Bible, already in the Libraries of the Government Schools, where instruction in its History, Evidences, and Truths is freely permitted, will one day be found in the Class-room, taught and interpreted by fully-qualified Teachers, is an event in Providence, that yet remains to crown the column of England's duty and destiny in India, and consummate the peace and prosperity of that mighty Empire; and to this event may we not look forward with faith and hope, as destined to occur at no very distant period? Of the Hindoos, it may be truly said, as of the Greeks in the days of the Apostle, "verily ye are too superstitious;" and amidst the "shaking of the nations" now so remarkably displayed, who will venture to say,

that this singular people, deeply imbued as they are with the *religious feeling*, yet buried as they have been for so many ages in the darkest superstition, may not be on the very eve of a "REVIVAL" alike in *Intellectual* and *Religious* culture, the most wonderful and wide-spreading, which the world has ever witnessed.

EDINBURGH, 1st July 1859.



# CHRISTIANITY IN INDIA.

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## A CHARGE, &c.

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REVEREND AND DEAR BRETHREN,

In addressing you on the nature and duties of the truly important and honourable offices, to which you have been appointed by Her Majesty, and have this day been solemnly set apart by the Presbytery of Edinburgh, I can assure you, with all manner of sincerity, that no one can feel more sensibly than I do, the responsibility I have taken upon myself; and,—what I am well aware I shall make but too evident to others,—my inability to acquit myself, as befits the occasion on which we are now met. I have not, however, shrunk from the task assigned to me; and I enter on it with a satisfaction,

which I feel assured you will not regard me as presumptuous in entertaining, knowing as you do the place, which nearly half a century ago I was called on to fill in the field of labour, to which you have been this day set apart. In applying myself to the duty before me, I shall, in the first place, direct your attention to the important and interesting field, on which your labours are to be carried out, and to the no less interesting tribes, among whom your lot is to be cast. The more appropriate and especial department of duty which awaits you, as Chaplains in the service of Her Majesty in India, will next demand my notice ; and I shall close my task with a brief, however imperfect, picture of what will be expected from you as Ministers of the Church of Scotland, entrusted with the upholding of her interests, usefulness, and character in these distant regions.

The scene of labour, to which you are soon to repair, is laid in a country, one of the most interesting and remarkable in the world, alike

in its *present* and in its *past*. INDIA need only be named to you, who, doubtless, have traced the progress of the human family in the pages of ancient and modern history, to carry you back to the earliest ages of civilisation ; and to conduct you downwards, from many centuries before the Christian era itself, to the very day on which you will land upon its shores. Within this period, presenting as it does so complete a blank in the annals of nations, afterwards so illustrious and powerful, every art and science that can embellish human nature, elevate the character, or promote the welfare of the human race, has reaped its trophies, and left its debris on the plains of India.

The day was, when the Hindoos would have spurned from them with contempt the fables and fallacies, that have so long buried all, that is rational and sober in their philosophy, under dogmata the most absurd, and usages the most revolting, that ever affronted the intellect, poisoned the conscience, or banished from among men everything like virtue and manly



bearing. We have only to look to the monuments of the past, that yet remain among them, to feel satisfied, that they once enjoyed the light of a Revelation, prior to that of Moses himself to the children of Israel ; offering to them, as it did, the wholesome fruit of the Tree of Life, yet destined to sink beneath those corruptions in the faith and worship of the True God, that were gathered, alas ! but too soon from the Tree of Knowledge. There was a time, we may believe, when among the Hindoos, faith in one only self-existing God, all powerful, wise, and just, and holy ;—in the immortality of the human soul ;—in the obligations of virtue, as imprinted on the conscience of man ;—and in a future state of rewards and punishments—stood forth the great articles of their religious creed.

Agès indeed have passed away, since India presented the picture of primitive truth and innocence, which I have ventured to portray ; and a long and dreary night of ignorance and darkness, the most profound and melancholy,

has been permitted to brood over these once favoured regions. Yet is it not the less true, that the light, that is even now breaking in upon the gloom, which has so long hung over the East, is every day becoming more and more cheering, as new channels of knowledge are being opened up by the researches of scholars the most distinguished in Asiatic lore ;—researches this day carried on with a zeal and energy, to which the late calamities and appalling events in India are doubtless contributing, as these events are providentially drawing forth the public attention at home to a country, hitherto too much overlooked amidst the din and turmoil of domestic politics.

In the destinations of an all-wise and overruling Providence, the sceptre of India is now placed in the hands of a Christian and Protestant State ; and this at length in that fullness of power and political supremacy, which promises a greater concentration, and a more honest and consistent direction of its energies and resources, to the great and all-important

work of diffusing, among its heathen population, the knowledge and the blessings of Christianity. The Power, in whose hands Providence has now placed the destinies of India, is indeed far removed from the scene, on which it is more immediately called to discharge its onerous duties. But in assurance, as we humbly trust, that this Power is destined to become the honoured instrument of great and wonderful doings in the kingdom of the Messiah—that kingdom, which we know and believe, will one day embrace the uttermost parts of the earth—the triumphs of art and science are at this moment, if we may so speak, bringing India to the very doors of England, and its vast and interesting tribes, that have so long sat in darkness and the shadow of death, under the very eye of that Christian philanthropy, for which our native country stands so proudly distinguished. It is ours, in the meantime, to bear in mind, that, under God, it is on the wisdom and integrity of a mere handful of our countrymen, placed amidst the

many millions of its subjugated races, that may depend, under God, the peace and permanence of that dominion, to which we look forward as, in the hands of Heaven, the honoured instrument of regenerating India. Need I then remind you, that to minister in sacred things to those of the Communion of the Church of Scotland, on whose integrity so many high and holy interests depend, will be your special and peculiar province? or need I—descending to more ignoble motives—urge upon you, by all the regard you ought to have for that honourable position, which you will occupy in the Public Service in India, that you forget not what that Government has a right to expect and demand at your hands?

I am not here to vindicate the past Governments of India from the charges, so lately and so liberally heaped upon them, of having, in too many instances, thrown obstacles, where they ought to have found facilities, in the way of promoting the knowledge and diffusion of the Christian Faith among their native sub-

jects ; while I have never, I confess, been able to concur in the sweeping and indiscriminating condemnation, to which their policy has been subjected. In the midst of occurrences so truly calamitous and appalling, as those we but yesterday have witnessed, I wonder not, indeed, at the feelings, to which expression has perhaps too hastily and harshly been given through the press, the platform, and the pulpit, when the acts of our Indian Administrations have passed under review. I would not, however, that you should proceed to the scene of your future labours, under the idea that the Government you are to serve is indifferent to the religious interests of its native subjects. So far as these interests are involved in the honest and upright conduct of their own Christian servants, your appointment to the offices, to which you have this day been set apart, gives evidence the most satisfactory.

Those, who have been at the head of the Indian Administration, have not been deaf to

the pleading of the Church of Scotland, in behalf of the members of her communion resident in India, knowing well, that in providing for their spiritual wants, they are consulting the best interests of our Indian Empire ; as they are teaching its administrators to manifest the graces and the virtues of Christianity in all their public and individual acts ; and in this manner to stand forth Preachers, the most powerful and persuasive, of that “ Righteousness which alone exalteth a nation.” The General Assembly, in pleading for that extension of spiritual ministrations to our countrymen in India, which has now been granted, employed arguments, to which the Indian authorities have cordially responded ; and which, I am persuaded, you will not grudge me the satisfaction of quoting in your hearing, as they may remind you of the duties, that await you in the course of your coming labours. Says the Letter of the General Assembly to the Court of Directors, to which I refer,—“ In consigning his

son to your Indian Service, the pious parent of Scotland is cheered by the hope held out to him, that the early impressions of religion received at home will be kept alive on the mind of the youth, and will be found, amidst many and manifold temptations, guiding him to all that is honourable and upright in conduct. Separated, it may be, in the discharge of his public duties, from the society of his fellow-Christians, and from the means of meeting them under the roof of the Christian Temple, the pastoral visits of a pious and devoted minister from time to time, must prove a solace of inestimable value, from which not less the interests of the public service, than the happiness of the individual servant, may derive advantages not easily calculated ;—visits the more welcome, and the more likely by the grace of God to minister to these ends, that they bring with them, in the case of a large and deserving body of your own servants and others, all the hallowed recollections of a youth, trained to regard with reverence the

simple and solemn rites of the Church of Scotland—all the fondly cherished hopes, that in the good Providence of God they may be again enjoyed in their Fatherland.”

Methinks, my brethren, that even now you must be anticipating with delight the prospect of meeting with your expatriated countrymen, on the banks of the far-famed Indus and the holy Ganges; and, amidst their busy engagements in the land of their banishment, reminding them by your presence, and your labours among them, of the scenes of early life, when, it is to be hoped, they were no strangers to the piety, that is happily to be found under the Scottish roof; and where no purer sources of pleasure can be opened to them, under the scorching suns of India, than the associations, which your ministerial visits may be found to furnish. For these truly great and valuable blessings we are debtors to the British Government, as in this, the second century of its existence, it is found exercising a



truly Christian rule over the richest and fairest Colony of the Crown.

Did time permit, or the limits, within which I must confine myself, allow, it would doubtless prove instructive to compare the circumstances, under which we are attempting the conversion of India to our Creed, contrasted with those that marked the Greek and Roman worlds at the birth of Christ. The first Apostles of Christianity were met by a Philosophy, the most refined and cultivated, and which had been embodied in works of the highest intellectual celebrity ; but, at the same time, they had to do battle with a Religion, at which this Philosophy had taught its scholars to sneer as beneath their regard, and which had ceased to exert the sway it once held over the great mass of the people ; and in less than three centuries both the Philosophy and the Faith of Greece and Rome fell before the "*Foolishness of Preaching.*" The Christian Missionary in India has also to encounter a Philosophy, limited in the sphere of its influence to a single class, and

buried in a sacred language, only known, now-a-days, to the few of an interested and ambitious priesthood ; and, such as it is, overlaid with crudities the most absurd and puerile ; while the great mass of the population are buried in an ignorance and superstition the most profound and deplorable. He comes, however, from a land, which the Hindoo has learned to respect and fear, as the land of all that gives to one people the command over the destinies of another. He appeals, moreover, to the experience of more than eighteen centuries, that have set their seal to the excellence of Christianity ; and he finds the Hindoo ready to acknowledge, as the very first lesson he can be made to understand, that but for the superiority of his religion, the European would not have this day stood to the Asiatic, in the relation which he holds to him,—the conqueror of his country, and the arbiter of his destinies. If, therefore, at the birth of Christ, the “fulness of time was come” in the Greek and Roman worlds, when the Founder of

Christianity, who came not to destroy, but to fulfil, should terminate the war between Philosophy and Faith—the “wisdom of this world” and “the wisdom that is from above;”—when he should at length demolish the wall of partition, that had been raised under the Mosaic Dispensation, and should enlist the united races of mankind, in the belief and worship of the Only One True and Living God,—are we to forego the hope, that the sacred bond of union—that of a Common Faith—is now at length to be formed between the East and the West?

Let it not be forgotten, however, that when our sway in India was in its most rudimental state, the duty of rendering that sway subservient to the spread of the Christian Religion, was not altogether neglected. The age, in which India was first laid open to English enterprise, was distinguished, in many respects, for the fervency of its religious feelings; and the example had been set by those powerful States, who went before us in the field of dis-

covery, of dedicating the conquests of commerce to the advancement of the True Faith. The Priest accompanied the Merchant to the scene of his adventures ; and it were unjust to deny, that the Missionary of Rome herself frequently curbed the licentiousness, and mitigated the cruelties and oppression, of those that first crossed the ocean in search of a new and unknown world ; while he laboured—not always, indeed, with the spiritual weapons of the Gospel of Peace—to enlist the heathen tribes, with which he came in contact, under the banners of the Cross.

It is true, indeed, that nearly a century elapsed, after the Portuguese had founded Settlements in India, before a Protestant Church was built by any of the English Companies, who had established Factories on its coasts. But we are not without evidence, that the Religious feeling accompanied our countrymen to the East ; and, although perhaps they were unable—peradventure, in too many instances, were but little inclined—to set up the

insignia of a becoming external worship, we are not to forget, that prayer and praises to the Most High did ascend from the more humble roofs, to which they were then confined. In process of time, Chaplains were appointed, and Churches arose at the several Factories, as they were then called; and—what I cannot help thinking is now-a-days too much overlooked—the conversion of the Gentoos was one of the objects, to which the first English settlers in India directed their attention.

The propagation of the Roman Catholic polity, and the establishment of the spiritual jurisdiction of the Pope, stood, indeed, more prominently forward in the programme of the Portuguese, than even the extension of the power and dominion of the Crown of Portugal itself; and a Christian Ecclesiastical arose with a Christian Civil fabric, in some of the most bigoted realms of Brahma.

We look not back indeed on these transactions with those feelings of pride and satisfaction, which we could wish to entertain; al-

though doubtless they resulted in bringing many thousands of natives to profess themselves converts to our Faith; but converts, alas! little removed after all from the grossness of Hindoo superstition—little advanced in the knowledge of the pure and undefiled religion of the Cross; while they unhappily disturbed the peace, and contaminated the purity of a Christian Church in India, which, almost from the days of the Apostles themselves, and under the Patriarchs of Babylon and Antioch, had taken root and maintained her ground; and if we are to believe the evidence every day becoming more accessible, able to boast a purity of doctrine and life among her *Catanars* or priests, not unbefitting the creed in which she believed. But alas, the Christians whom the Portuguese found on the coasts of Malabar, were strangers to the celibacy of the Clergy—acknowledged only three Sacraments—deprecating auricular confession—and when the image of the “Mother of God” was presented to their worship and adoration, the

indignant exclamation was only drawn from them, "We are Christians, not idolaters." "Such a Church could not be permitted to exist beyond the necessity of the moment, when it came into collision with that of Rome; and the Bishop of Angomale, from being the Primate of all India, and the Suffragan of the Patriarch of Antioch, became the Diocesan of the Archbishop of Goa under his Holiness the Pope of Rome." \*

The story of Roman Catholic progress in the East is a singularly interesting, and may be made by the disciples of a purer Church, a most instructive study. The Propaganda of Rome sent forth its emissaries not only into India, but into China, Tartary, and Thibet. There was, indeed, no Court or corner, into which her Priesthood did not penetrate; but the vices of her system baffled all her arts to extend the domains of St. Peter; or if at times they appeared successful in sapping belief in the ancient creeds, where most they sought

\* Bryce's "Native Education in India."

to ingratiate themselves—in the Palaces of reigning Emperors and Rajahs, they were aided by no external events, that could help them to carry on the Reformation ; and neither the faith of Brahma, Boudh, or Mahomet felt, to any extent, the impression they had made. They fancied, indeed, that they had found a Constantine on the throne of the Mogul, when the great Acbar directed prayers to be offered up in the name of Jesu, and one of his own sons to be instructed in the doctrines of the Injel ; but Acbar was more ambitious of adding in his own person another, and of course a greater, Prophet to the world-acknowledged Teachers of mankind, than to be himself the taught and instructed in the sublime doctrines of Christianity ; and—as has been shrewdly remarked—had it been his destiny to have founded a new and aspiring Empire, as it was his fortune to sustain a fabric tottering to its fall from the weight of its own corruptions, the Tomb of Seccundra might this day be boasting as many pilgrims around it as the



Caaba at Mecca ; and millions in the East might now be turning their backs upon that Sun, which you will find daily witnessing their prostrations, as they gaze upon its setting splendours. But, if Acbar was in everything *liberal* far in advance of his bigoted subjects, and could listen to the arguments of the *Padres* against the Faith of Islam, and find amusement in the theological discussions, with which he diversified his royal pastimes, however much the Coran suffered in the literary combat, nothing but the dread, which his great name inspired, saved him from the perils of his open and flippant infidelity to the Prophet.

The power and dominion of this once illustrious race, long ago humbled at the feet of the Merchant Kings of England, has but yesterday been hurled into utter ruin. The measure of its iniquities has been filled up in the late mutiny and rebellion ; the very name of the Great Mogul has been blotted out from the list of the Sovereigns of the world, and a

Christian and a Protestant dynasty has mounted the Peacock Throne of Delhi.

In the beginning of the eighteenth century, the first Protestant Church in India was founded by the Danish missionaries, Zeigenbalgus and Grindilerus, and found special favour in the eyes of the then reigning monarch of England, and the Society for the Propagation of Christian Knowledge over the heathen world. Swartz, and Rheniüs, and Kiernander succeeded these pious men in the field of Southern India ; and acquired an influence, and obtained a countenance the most remarkable and encouraging, among more than one of the Native Hindoo States. The Christian Church soon after travelled on from the Presidency of Fort St. George to that of Fort William. Carey, Marsham, and Ward arrived at Calcutta, and amidst many difficulties, arising out of the policy then pursued by the Company's servants, established the Baptist College at Serampore ;—a Seminary that soon reached an uncommon degree of celebrity as a

centre, from which emanated the knowledge of Christian Truth, conveyed through almost every language of the Peninsula, from the classic Sanscrit to the vernacular Bengalee. At the beginning of the nineteenth century, a fully equipped Episcopalian and a more humble and unpretending Presbyterian Polity arose under the direct sanction of the Parliament of England and the Court of Directors of the Honourable East India Company ; and to you, my Brethren, is assigned a place among the Messengers of the Gospel of Peace, now sent forth under the sanction of constituted Civil and Ecclesiastical authority, to maintain the Empire of the Cross in India. In the more especial department of duty, to which you are now to be called, I can venture to assure you, that from your Colleagues in the Ministry and Eldership at the several Presidencies, and from all our countrymen in communion with the Church of Scotland in India, you will receive a warm and hearty welcome. To their exertions the Committee of the General

Assembly, entrusted with the care of the Scotch Church in that country, has been greatly indebted for the happy result, at which we have arrived, of this day sending forth additional labourers in the Vineyard. Nearly twenty years ago I ventured to sketch a picture of European Society in India, which from my own observation and experience I felt myself warranted in drawing; and it is with the most sincere satisfaction that, from all we now learn, I am able this day to present the portrait in features still more encouraging. I then took occasion to remark, that in the wise dispensations of that Providence which overruleth all things, and maketh even the passions of men to serve the purposes of His will, our countrymen in India have ceased to make the acquisition of wealth the all-absorbing idol of their pursuit which it once was. A greater reverence for religion, and a greater regard to the duties of devotion, have happily arisen among them. The Christian Sabbath is now distinguished

by other and holier signs, than the floating of our Flag from the ramparts of Fort William and Fort George ; “ and the landscape is at length beginning to be enriched by the rising spire of the Christian temple, and enlivened by the cheerful sound of the Church-going bell, where but of late nought was to be seen, but the gloomy Mundhir of the Hindoo, or the prouder Mosque of the Mussulman ;— where nought was to be heard, but the deafening din of the *Naubat* proclaiming that man had fallen down in the most abject prostration before the hideous workmanship of his own hands, or the shrill shriek from the Minaret calling the Moslem to pray to his Prophet and his God. And what even already have been the fruits of these happy changes ? Our countrymen in India have at length bent an eye of pity and compassion on the intellectual and moral wants of its native population ; and it can be stated, as a fact, honourable to the Civil and Military servants of the Company, that there is not a Station, however remote or small, where

schemes are not at this moment in progress, to diffuse the blessings of *Education* — where the dull monotony of a provincial life in India, that once sought relief to its ennui in the amusements of the mess-room, or the excitement of the tiger-hunt, is not now enlivened by the pursuits of a philanthropy honourable alike to the man, and to the Christian.” \*

I need not remind you, my Brethren, that in the place, which you yourselves are destined to occupy among your countrymen in India, you will be as cities set upon a hill, that cannot be hid. It will be yours to teach by the precepts, which you will draw from the Book of Life, the way in which the disciple of Christ ought to walk in the midst of a crooked and perverse generation; and it will be yours to take care, that your own walk and conversation are the mirrors, in which the heathen population around you shall see reflected all the graces and virtues, that mark and adorn the Christian man. The character

\* “Native Education in India.”—1839

of the natives, with whom you will come in contact from the day that you land among them, will not fail to attract your attention.

On that character, as you may no doubt already know, the most discordant verdicts have been pronounced. By some, the Hindoos have been painted in a mildness, gentleness, and simplicity truly engaging ; by others the pencil has been dipped deeply in debauchery, cunning, sensuality, and falsehood ; until a picture the most revolting has started into life. You may, in the course of your reading, have found the pious and philanthropic Wilberforce long ago quoting Bernier, one of the earliest, if not the most trustworthy of travellers in India, to prove that its natives possess little that belongs to humanity besides the form ; you may have learned, that the Marquis of Cornwallis, when Governor-General, withheld from them everything like confidence in their integrity, and sedulously excluded them from employment in places of trust under his administration. And the first

pious Missionaries, who essayed the work of their conversion to our Creed—doubtless from the necessity of the position, into which they were cast—may be found depicting and lamenting over the gross immoralities and vices of the Hindoo character, rather than dwelling on any amiable features, which it may display. But, after all, when you come to judge for yourselves, you may find the truth to lie as nearly with those, who have painted this character, as have Malcolm, Munroe, Elphinstone, and Wilson, in far more engaging colours;—who have traced its more forbidding and repelling features, to the devastating irruptions to which, age after age, they were exposed from the Affghans, the Patans, and the Moslems;—to that contaminating intercourse, which followed their more permanent conquest by the Moguls, and brought along with it, all the vices, that had distinguished and disgraced these, the last and most cruel of their invaders;—in *some measure*, let it candidly be confessed, to the mistaken policy of



their Christian rulers themselves, who, doubtless in their desire to raise that character, but in ignorance of much, that ought to have been known of the manners, habits, and prejudices of the Hindoos, laboured for a time with but little wisdom and success. Certain it is, however, that within the half century that has just elapsed, it has been the policy of our Indian Governments to proceed on the assumption, that there is yet the virtue and integrity extant among the Hindoos, which, under a right and well-conducted Education, may enable them to sustain the weight of even judicial functions themselves, and to discharge them as a British Government must ever desire to have them fulfilled. The Natives employed by the Government, whether in the judicial, the financial, or the police departments of the Service, must of course be taken from a population deeply steeped in those vices, with the existence of which the proper discharge of the duties to be assigned to them is utterly impossible; and until we leaven the

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mass, we must often encounter disappointment in trusting to the selected employes. And above all things let it not be forgotten, as has been ably argued by Mr. Tucker, a distinguished member of the Bengal Civil Service, that over all the East the life of the nation is in its religion. Until that religion, therefore, becomes Christian through the blessing of God on Educational and Missionary exertions, everything is yet to do, in rearing and consolidating the power of England over India. In every department of the Service the great and overwhelming body of working agents must be Native; and hence the absolute necessity of employing the means of educating the masses, from which they are to be chosen. Were I presumptuous enough to speak of my own experience as a guide to your forming your opinion on this matter, I should feel bound to testify, that, joined as I have been with Native gentlemen of rank and name in more than one trust, of no trifling pecuniary importance, I have found a faith-

fulness and integrity, that would have done honour to the Christian character itself ;—an integrity, steadily maintained for years, where the means of dishonesty, had the inclination been present, were the more tempting and easy, that the whole management fell into the hands of my Hindoo co-trustees.

It is but lately, indeed, when India was scarcely heard of within the walls of the British Parliament, and when the mention of its name was a signal to empty the benches of the House of Commons. What name now is more frequently or more earnestly in the mouths of our legislators? And of all the subjects, to which their attention is called, where is the one, that more deeply engrosses it, than that of Native Education? In this truly honourable and patriotic work, Government itself is found in the foremost ranks: and let us hope that no financial difficulties will be raised,—no economical views will interfere to stay the movement, that has been made to establish alike the *University*, for

the advancement of the higher classes of Natives in European and English Literature, and the School for the still more important object—the instruction of the masses of the population through the vernacular languages, in a sound, intellectual, moral, and religious knowledge. You will, perhaps, find differences of opinion existing in India, as in this country, on the much-agitated question of introducing the Bible as a class-book into the State-supported Schools. I will venture to affirm that, now-a-days at least, you will find but one opinion prevailing among Christians in India, from the Viceroy in Council to the humblest Association, on the vast and incalculable value of the Sacred Scriptures, as the rule of life and manners to its Native population. As regards the narrower and more selfish object of perpetuating and strengthening our own power, the great end of our policy looks to such a “consummation,” as one “devoutly to be wished.” No truth is now, I believe, more generally impressed on all,

who look to the conversion of India to our Creed with an honest and candid mind, than that until the BIBLE supplant the *Shaster* and *Coran* as the rule of faith and manners of its varied population, and the Crescent wane before the Cross, no peace, prosperity, or permanence can await our Empire in the East; and you may rest assured that, should you find this consummation not keeping pace with the zeal of many deeply interested in the diffusion of Christian truth in India, it is only, that it may be accomplished the more surely, that it is sought in accordance with alike Christian toleration and sound policy. Difficulties, many and obvious, must surround the path of Government, in dealing with the great religious questions, that now demand their attention; and they may hesitate whether they will yet admit the BIBLE beyond the libraries of their own schools, where all who desire it, may receive instruction in its truths and precepts, or provide at once for the teaching of these truths within the school

itself, as a portion of the ordinary and daily instruction given to all who are willing to receive it. To the extent of introducing the BIBLE into the Libraries of the Government Colleges, and permitting instruction in its History, Truths, and Doctrines to be given to the teachers qualified for the duty, to such of the pupils as may be desirous to obtain the same, the Government had advanced in the religio-educational policy they were pursuing, before the late mutiny and rebellion broke out in India; and of this policy the celebrated "Despatch" of 1854 spoke with approbation; designating it as a measure that ought to be sanctioned. From that step in advance, the appalling events that have since occurred have not led the Government to depart, strongly as it has been urged in some quarters, that the mutiny was traceable in some degree to the alarm, which such educational measures had created in the native mind. That such an alarm did not exist, and could, therefore, have had no

such effects, appears established by all that has transpired during the mutiny and its suppression, and since the restoration of peace and order in the disturbed provinces: And you will find the policy of the "Despatch" of 1854, uninterfered with, and left undisturbed and unchanged, to produce the good fruits which we look for—if not yet carried out to the extent so desirable, so strongly recommended by Sir John Lawrence, and so clearly demanded at once by Christian rule and sound principle—and wherewithal every way consistent with the preservation of that peace and tranquillity, without which the means, employed for the regeneration of India, must prove of no avail. But surely the gulf of separation between the parties, severally advocating these courses of educational policy, is not so wide as to warrant the charge brought by the one against the other, that it seeks to recur to a reactionary system of an anti-missionary and anti-evangelising character; nor is it easy to see, that

between such statesmen as Lord Stanley and Sir John Lawrence, there is such an antagonism, as appears to be feared by many of the best friends of India. On a question, however, now attracting so much attention, I venture no farther than to say, that it would indeed be a matter of the deepest regret, that measures adopted by the Christian Executive of such a country as India, for the better promotion of the great and common object—its regeneration, social, moral, and religious—should be held up to the Legislative functionaries of the State, as not only hostile to this object, but as in themselves an open outrage and affront on our Holy Faith, were it not that, after all, the strife, which has been raised on these measures, may be one more about the mere meaning of terms, than the combatants on either side are willing to allow ; and that, when such terms are mutually explained and understood, the ground of controversy on “*secular*” versus “*religious*” education, “*neutrality in religion*” versus “*Bible instruction*,”



as employed in the plans pursued, may be soon swept away. Between the sound intellectual, moral, and scientific education of the Government School, where the BIBLE has not yet found its way to the Class-table, and where instruction in its sublime truths and precepts as the rule of Faith and manners, forms no part of the ordinary education afforded ; and that of the Missionary School, where, from the outset, Religion has occupied the first and foremost place among the Sciences taught, I am loath to recognise any such antagonism, as has been found in quarters, whose Christian piety and sincerity no one can call in question ; and I do look forward with hopes the most confident, that the Religious Bodies at home, who are now so zealously engaged in the great work of evangelising India, will yet see eye to eye with our Christian Rulers, to whom its destinies have been confided.

Had not the mutiny broken out, the BIBLE might by this time have made its way from the Library to the School-rooms, and found

the place now denied to it, as a class-book, to be put into the hands of all desirous of receiving instruction in its history, doctrines, and precepts,—the manual from which all who seek, must take instruction in Religion, as those who demand instruction in Geometry must receive the knowledge they desire from the Elements of Euclid. To force instruction on the Native youth on any branch of knowledge or science, *secular* or *religious*, as it would in itself be persecution, so would it prove a policy only fitted to defeat its own end. You may not, however, agree with those, who argue that the resort of Native youth to the Schools of Government arises from the confidence they feel, that the pledges given not to interfere with their religious faith and practices is redeemed by the fact, that no direct instruction in Christianity is yet given within its Schools; and that to depart from this policy beyond the course sanctioned by the “Despatch” of 1854, would at this moment destroy this confidence. But we must

bear in mind that the resolution not to remove the present interdict lying on the reading of the Bible within the Schools, and at school hours, where instruction in its truths may be sought by the pupils, has a special reference to the existing state of circumstances, as this has arisen out of the late disturbances. It has been with the late, and may be with any future Government, a question of *time*, not of *principle*; and it does appear to be one which, if we adopt the opinion, that "India must be governed in India," may with wisdom and propriety be left to the Local Government. It is also well known, that more full and accurate information on the subject of "grants in aid" of the Vernacular Schools of the Government has been desiderated, and this under the apprehension that, in applying the provisions of the Despatch of 1854 to these Schools, the expected good fruits had not been reaped—there having been found among the classes to be benefited no such response, as was previously

requisite, in the way of furnishing the necessary funds. But such a halt as has been called in this particular department indicates no "reactionary policy" hostile to Missionary or evangelising exertions, as has been alleged; for the further information demanded is with the view of determining, whether it may not be the more expedient course to carry on the Vernacular Education of the masses by a direct impost on the public revenues, and independent of "grants in aid." In all this, it is not easy to see any indication of a design to withhold the "grants in aid" which Missionary and other bodies have already asked and obtained under the "Despatch" of 1854; and I doubt not, as I hope and trust, you will find the Government of India ready to extend a helping hand to the Institutions of our Church, having in view the Education of its Native subjects. It cannot surely be denied, that in the department of Religious Instruction, the Government must feel bound to have regard to many and very special elements

that enter into the question ; and it is well known that they have laid down the general rule of "neutrality," by which their policy is to be guided. Of this rule you must doubtless have heard not a little, as raising one of the *questiones vexatæ*, involved in the great problem of India's regeneration. It would be out of place in me to enter at present into such a field of discussion, as is here opened up. The acts of former administrations of India in suppressing the Suttee, Infanticide, Thug-gism, and other cruelties and enormities, so long prevalent among the Hindoos, have been quoted as precedents for not now applying the rule of "religious neutrality" to any measures, that may be opposed to the eternal laws of justice and humanity ; and we have seen these acts represented as such violations of the express edicts of the Imperial Parliament itself, as might have subjected the perpetrators to impeachment. I cannot see any reason or cogency in such arguments, when applied as compulsitors on the Govern-

ment of the present day to remove the obstacles, which it may itself see fit to place on the reading of the Bible within its schools. I remember well, that when, under the administration of Lord Hastings, the first move was made for the suppression of *Suttee*, the learned Brahmin *Ram Mohun Roy* contributed mainly to the ultimate accomplishment of the good and noble deed, by a demonstration that, sanctioned as the *Suttee* might appear to be by the *Shasters* and *Upanshads*—the heretical commentaries on the Veds—it received no countenance from the Veds themselves, the received standards of the Hindoo Faith; and that its suppression was, in truth, a return to their injunctions; and I think you will see the importance, in arguing the question of “religious neutrality,” as now raised, of distinguishing between what is *orthodox* and what is *heretical* in Hindooism. I only venture to say, that the neutrality, that would introduce into our schools and endow the teaching of the *Shaster* or the *Coran*,

equally with the BIBLE as a *rule of faith and manners*, cannot receive the sanction of a State calling itself Christian. Such a policy would belie the declaration made by Her Majesty on assuming the imperial sceptre of India, as it would afford evidence beyond all dispute, that the power, to whose hands Providence has committed the rule over its interesting population, is indeed "without a religion." Our position and our duty towards our Native subjects, appear to me to admit of no difficulty and no dubiety. They are laid down by Sir John Lawrence in language the most distinct and intelligible. "We offer you the BIBLE in our schools, because we believe it to be for your inestimable good, if you choose to listen to it. We do not wish you to study it, unless you do so voluntarily; but you cannot expect us to help in teaching your religions, which we do not believe to be true. That you can do for yourselves." Such a rule of policy, to be as perfect as any human rule can be, only requires to be supplemented by

the declaration—"Should you, following the dictates of your own conscience, be brought to seek an acquaintance with the Christian Creed, and should you desire instruction in its doctrines and precepts, every facility will be cheerfully afforded to you, and where required, the means will be supplied from the public revenues. As we are expending the fruits of your industry in enlightening your minds in European Literature and Science, so will we devote them to your progress in the highest of all sciences—Religion—when the demand is made upon us." Doubtless, there are complications arising nearer home in this question, which have not been regarded with the attention they deserve; and were I not disposed to be fastidious rather than careless, about being accounted uncharitable in judging of those from whom I differ in opinion, I should be inclined to doubt, whether there is not with some more of a compromise, if not a surrender of principle, than would readily, perhaps, be admitted. If, on



the one hand, indeed, the principle rested on is, that it is the duty of the Government of India, to provide within its schools for a sound instruction in *secular* knowledge, to such of its Native subjects as may be willing to receive the same, it may, I think, be assumed, that no question on this policy can arise. If, however, it is held, that although this principle is sound as regards the teaching of Geography or Geology, it is inapplicable to the teaching of Christian Theology, a ground for the distinction may be very fairly demanded; and it will doubtless be found at hand by Lord Stanley, and those who think with him on this matter; but it will as surely resolve into a *policy* and *expediency* which recognises the soundness of the general rule, but demands its suspension in the particular case; and the *onus probandi* of such a case having arisen will not be evaded. If, however, on the other hand, the principle by which Government in the case before us is to be guided is, that religion is a matter solely

between man and his Maker, and that the Civil Magistrate, *as such*, has, under Scripture rule and authority, no right to interfere, even to the extent of offering the means of instruction in its doctrines; and that, moreover, no body of Christians can, by the same rule and authority, accept of the same if offered,—it is plain, that no exception on any conceivably good ground can be admitted. Now, such we have been led to believe is the great and fundamental principle, that ought to guide us in our religio-educational policy, as held by a large and influential body of Dissenters in this country, who are now calling on the Government of India to sanction the introduction of the Bible within its own Schools, and the support of instruction in its truths and precepts out of the revenues of the State, as much, as instruction in the arts and sciences called *secular*. And how, it may be asked, do they justify their position? Just like Lord Stanley, by setting up a distinction between Schools in India and Schools in England! but a distinc-

tion very unlike to his Lordship's, as bearing on the question of principle, and not on that of *time* and *expediency*. We may not agree with Lord Stanley in the distinction drawn by him between the aid and countenance afforded, in giving *secular* and *religious* instruction, where in both cases neither force nor bribery is to be employed; and would urge on him to carry out the *Establishment* Principle in India as it is done in England. I cannot, however, but express my satisfaction—in which, as Ministers of the National Church of Scotland, you cannot fail to participate, that our *Voluntary* Brethren are found fighting along with us so heartily for a Bible Instruction to the Natives of India, wherever the same is desired by the pupils or their parents and guardians. The *Voluntary* rule, of the Scriptural obligation of which we have heard so much, when the question of Education within our own country has been raised, is now to be narrowed. However much, in our opinion, it overlooks the whole book of history, sacred and profane

—however clearly and directly it is opposed to the command laid by God himself on the Kings and Princes of the earth, to be “nursing fathers and nursing mothers to the Church,” “serving the Lord with fear,” “rejoicing with trembling,” and “kissing the Son, lest he be angry, and they perish by the way,”—it is to be taken with a reservation obviously destructive of everything like divine authority claimed for it, when the Evangelisation of India is the question before us. I need only further observe, as pertinent to our object, that under this rule you will find the Government you serve, more and more relinquishing the connexion, into which circumstances once brought it, with the temples of the Hindoos and the revenues set apart for their support; and while, in alike the spirit of a true Christian toleration, and in the observance of treaties, to which the national faith stands pledged, the management of these temples and their revenues is given over to Native Committees, who profess the vulgar faith, under the guar-

antee of Her Majesty's Government, the same rule of "policy" will doubtless be applied to the temples and their ministrations, of which the Native subjects of the Queen, who may have embraced Christianity, may one day stand in need. Such a boon to the religion of the Cross will be no "interference" on the part of Government with the religious faith or worship of its native subjects, who still adhere to the vulgar superstition; as those to whom it will be extended, will have ceased to be the disciples of Brahma or of Mohammed, and will have exchanged the Shaster and the Coran for the BIBLE, as their rule of faith and manners.

You will have noticed, that the remarks on which I have now ventured have had a reference chiefly to Educational and Missionary exertions, as presented in the province of Bengal. Western and Northern India present fields of labour not less interesting, and not less overrun with all the rankest weeds of superstition. Stretching our views to the north-west, the

country of the Sikhs affords a most inviting field to the Christian Missionary. That extensive and fertile country has been annexed to the British empire in the East, and is now under the sceptre of the Queen of England. Great events have marked, of late years, the progress of our power to the ascendancy, which it has there attained. The triumphs of the British arms have been complete where, centuries ago, Alexander of Macedon achieved his classic raid into these outlying Provinces of India, and found in Porus a sovereign worthy of withstanding his progress; and the route by which, dispirited and discomfited, the Macedonian hero sought a return to Greece, is, even now, becoming the high road by which the blessings of Christianity may travel back to the countries of Central Asia, and, in the spirit of the Gospel of Peace, repay them good for evil. The "coming events" that were, twenty years ago, "casting their shadows before," could call from the advocate of Christianity the,

then, almost prophetic ejaculation to which the events of but yesterday are giving a place in the page of history. "Could we hope to scale the icy barriers of the Himalaya—and what barriers shall arrest the feet of Him upon the mountain, who bringeth glad tidings, and publisheth peace? Could we storm the stronghold of the Buddha faith—and what ramparts shall stand before the peal of the Gospel trumpet?—how rich the harvest that there awaits us! Nearly thirty centuries have elapsed since Sakya Muni disturbed the slumbers of Brahma's realms; and the kingdom which Boudh then erected in the wilds of Tartary, the wide-spreading and teeming provinces of China, and the innumerable Isles of the Eastern Archipelago, still continues to flourish—yet destined, as we know and are assured, to yield up to the sceptre of the Messiah the moiety of the human race, which it is still permitted to hold in thralldom."

Let it not be rashly placed to the account of an enthusiasm, which shuts its eyes alike

to history and the reason of things, that I venture to speak to you of events, even now occurring in the political and commercial relations between England and China, as deserving of the most profound attention.

He appears to me to have studied the *past* with but little care, who sees not in the *present* a forecast of a brighter *future* in the annals of Christianity. Countries that have been so long tabooed to the messengers of the Gospel, have been opened up to a width which, but a twelvemonth ago, would have been heard of with the incredulity, that meets the tale of the marvellous, if not the impossible. And the solemnly contracted treaties that follow in the wake of the successful sword, are already hewing out a path for the Christian Missionary, in his errand of peace and charity to the heathen millions of Eastern Asia, the most cheering and encouraging.

True it is, that the vast country of China is now being opened up to the entrance of the Christian Missionary, under treaties, of which



the sword has been the persuasive precursor ; and which give assurance of the compact being observed on the part of the hitherto faithless and fickle Government ; but it is no less true, that many centuries ago the Missionaries of the Roman See found their way to Pekin itself ; established themselves there for a time in great favour and influence with the reigning Emperors ; and, by their labours, contributed almost all that we have hitherto known of that singular, yet interesting country—its geography, its manners, and institutions. But now, and that right suddenly, the scene has changed. From tamely submitting to treatment, and indignities the most odiously cruel and capricious, from the despots of Eastern Asia, the great Powers of Christendom are this day in the proud position of dictating to the haughty and bigoted disciples of the Fo of China, the Amido of Japan, and the Lama of Tartary ; and if enabled to maintain that position in the spirit of the Religion which they profess, who shall venture

to set limits to the blessings, that are in store for these benighted countries?

But it is time that I turn to another and a very important and interesting sphere of labour, that awaits you in the truly Apostolic vocation, to which you are now called. The Church, of which you have now been set apart as Pastors, was erected in India with the express object of "extending the knowledge of the principles of the Christian religion in that country;" and under arrangements of a more strictly ecclesiastical nature, and having in view the extension of your labours beyond the duties, more especially assigned to you as Chaplains, you will find yourselves occupying a place in the PRESBYTERIAL BODIES, that have been established at the several Presidencies, in connexion with the School and Mission of the General Assembly;—Bodies, that have been organised with a view to the ultimate and great object of that excellent Institution—the raising up in due time a *Native Christian Ministry* from among the converts to our Creed.

Very warm and well-deserved eulogiums were lavished at the late Assembly, on the successful exertions of other religious bodies in India, —our rivals in the noble and worthy work of raising up a Native Pastorate. But let not what the Church of Scotland has done in this department of duty be ignored or undervalued. We cannot, indeed, command the rich resources poured into the treasuries of the London, the Church, and the Baptist Missionary Societies. But as we can boast of being among the earliest of the Presbyterian communions in India in adopting the machine, let us hope, that the people of Scotland will be roused to furnish us with a larger supply of the oil, that is to set and keep it in motion. The addition now made to the number of our Clergy in India is presenting a larger and a more interesting field of labour to the Presbyterian Bodies ; and you will find them, I doubt not, well entitled to your attention, promising, as they do, under the blessing of God, to be eminently useful in the department of Christian duty, that has

been assigned to them. They are finding their place and province in the great work that is to be done; and their value, as giving the most encouraging promise of the best of fruits in the field of evangelisation, is daily becoming more and more appreciated. In their hands is placed the superintendence of the Theological instruction of such converts to our Creed, as in due time may be raised up by the Spirit of God, to devote themselves to the enlightenment of their benighted countrymen in the truths of the Gospel; and the guarantee, that within our Church in India, the duties devolving on them will be duly discharged, is found in their organisation—composed, as they are, of the Ministers of that Church, the ordained Missionaries of the Assembly's Institution, and elders chosen to represent the Kirk-sessions. I may this day repeat, with peculiar propriety, what I found it my duty to set forth, on taking the Chair as the first Moderator of the Presbytery at Calcutta, in the year 1835, and as a Chaplain in the ser-

vice of the Company, communicating with the Government of that day. I then remarked that "the Church of Scotland felt what, indeed, must be obvious to every one, that until Native instruments can be employed in the great work of education, comparatively little, indeed, can be done in a field so prodigiously extensive; while, on the contrary, with auxiliaries raised up on this field itself, she sees a prospect of future usefulness opened up to her missionaries, which, a short time ago, the Christian world would scarcely have ventured to anticipate. But, fully aware that the constitution of a body of Native Preachers and Teachers of the truths of Christianity to their countrymen, directly under the authority of the Church of Scotland, was an undertaking demanding that zeal should be tempered by the greatest prudence and caution, with regard alike to the all-momentous interests of the Gospel of peace—to her own character as a Christian Church—and to the peculiar circumstances in which the Government that

upholds her is placed, she was naturally anxious to adopt every means within her reach, to arrive at the advantages expected from the position which she now occupies in India; while, at the same time, she strove to obviate, as far as possible, the difficulties to be encountered and overcome in the employment of Native instruments to propagate the knowledge of Christianity. In the Clergy of our Church now established at the Indian Presidencies—in the ministers and teachers of the Assembly's Mission, selected, as they are, by the Church at home, with the utmost care, and ordained and appointed to their offices after the most rigid inquiries into their qualifications—and with laymen of her communion, filling the important office of the Eldership in India, the General Assembly apprehended that there might be found a body, able and willing to afford the aids and the checks, which every one must see to be so necessary in carrying on this department of Christian Education in India." Circum-

stances, indeed, occurred, soon after the erection of a Presbytery at Calcutta, to paralyse its efforts for a time; but now, that within the Church, both at home and abroad, a day of peace has arrived, and questions, which then shook her to her foundations, even on the banks of the Ganges, have subsided to their proper and truly subordinate place, you will have little difficulty, I trust, in promoting the success of the *Normal* School and Divinity Hall, which, through the Presbyterial Bodies, may speedily be found sending their schoolmasters and ministers in hundreds over the provinces of Hindostan. As you enter the "City of Palaces," a noble structure on the banks of the Hooghly, devoted to these great objects by the Church of England, and carrying down the name of the first Bishop of Calcutta with honour to posterity, will arrest your eyes. That Church was, indeed, before us in the good field, in which I would fain enlist all your energies, and has laboured in its cultivation with no small distinction and suc-

cess. I speak not here—I have urged it with at least all manner of earnestness and sincerity through other channels—of the duty of the Government, to advance a step farther than they have yet done in this direction, and to stand forth the “nursing fathers” and the “nursing mothers” of such Institutions as the Normal School and the Divinity Hall of Bishop’s College, and of the Seminary of the General Assembly. They have lent their aid—and are every day more and more liberally lending it—that by means of the ministrations of the Churches which they support out of the public revenues, their own European servants—the Judge and the Magistrate, placed over their Native subjects—may go forth among them clad in all the virtues of the Christian character. The time, I trust, is near at hand, when the Government of India will be found acting more directly on the *governed* themselves, and devoting a portion of the fruits of their industry to their direct enlightenment in Christian Truth.



On reaching the scene of labour, you will, accordingly, find the attention of the Christian world in India directed with a powerful and increasing energy to the extension of a Native Christian Pastorate; and it is due to the Church of England, as I have already stated, to admit, that she has led the way in the promotion of this good work. She was followed by the Church of Scotland with her more limited resources; and a period, anticipated by both, appears in Providence to have at length happily arrived, when, beyond their own walk, a sound intellectual, industrial, and scientific education, of which other bodies have been the more direct and active instruments, is enabling these Churches more and more to concentrate their exertions within the more strictly appropriate province allotted to them. The means enjoyed under the Episcopalian polity for promoting this great object, as these are found in the person and powers of the Bishop, are ample and of easy application. Such as—

following so good an example—have at length been vested in the Indian Presbyteries of the Church of Scotland, it will be your duty to employ. But no argument of mine, I am persuaded, can urge you so powerfully to the good work before you, as the examples, by which you will find yourselves surrounded in this truly important department of Christian duty, now so zealously carried out by all the Religious Bodies in India. I cannot believe, that as this important work continues to prosper, under the blessing of God, on the labours of His Church, the State will remain an indifferent spectator of its progress. I know that it is a doctrine finding, at this moment, a very general reception at home, that the Church may be left, in India, by the State in possession of the religious field; tolerated in her pious labours, but unaided by the public revenues, and unestablished by public authority. I cannot, I acknowledge, sympathise in this doctrine to all the extent to which it is now carried by others, believ-

ing, as I do, that it is the duty of the Civil Magistrate in India, not less than it is in this country, to afford the means of religious knowledge and ministrations to all his subjects standing in need of, and willing to receive, them at his hand. The policy now pursued by the Government leaves its Native subjects in possession of the temples, in which they worship, and in undisturbed enjoyment of the revenues, by which these temples are maintained; and I should be the last to call in question the conformity to Christian rule, character, and sound wisdom, of such a course. I have never, however, ceased to advocate the right of that portion of their Native subjects, who may be brought to the knowledge and confession of the Christian Creed, to a similar aid, and countenance in erecting and maintaining for them the Christian Temple and its ministrations; nor can I think, that the so much spoken of rule of "religious neutrality" is fully and honestly carried out, while the Native Convert to our

Faith is made to bear his share of the burdens of that taxation which sustains the Pagoda and the Mosque, while left to maintain, out of his own inadequate resources, the purer and holier altar, to which he has turned. Nor, I am afraid, while such an uncalled-for self-denying policy is persisted in by our Christian rulers, will the reproach be ever wiped away among our Native subjects, that we have no religion. If your own position in the Public Service is quoted as evidence that in India there is a Church and a Ministry maintained out of the public revenues, the argument is, doubtless, conclusive, so far as it goes. But the question still recurs why, as we maintain a judicial, fiscal, and military machinery for the good of the Natives, should we stop short of affording them an Ecclesiastical, commensurate with their wants and demands—these wants and demands being, in truth, the measure of their growing attachment to our Rule, not less than their growing faith in our Religion.

When you keep in mind, that the Presbyterian Bodies are in the meantime confined to the objects I have described, you will not be staggered by the seeming anomalies, that are to be found attaching to our Church in India, of being subjected, as it is, to the jurisdiction of the Presbytery of Edinburgh, and yet in possession of its own ; and you will easily reconcile the position, in which you will find yourselves, as subject to the authority of the one, while yet clothed with independent rights and privileges, as members of the other. That position certainly looks forward to a day when, in the all-wise and merciful destinations of Providence, what is now anomalous and imperfect in our ecclesiastical status in India, may result in the Church of Christ in that country, standing forth, as at home, a fully equipped and visible Ecclesiastical Polity within itself, having its own Prophets and Apostles—its own Church Courts, from the Kirk-session to the General Assembly, independent in every respect—save, let us hope, in Christian and brotherly in-

tercourse,—of that, which at this day may be regarded as the Parent Church.

If the inevitable progress of Education—the march of intellectual knowledge—and the growth of civil and religious liberty, among the many millions now ruled over by a handful of foreigners, are one day, as has been maintained, to wrest the rich realms of India from the Crown of England, are we not to hail the event, as truly honourable to our policy, if we have prepared them for self-government? And if the Church have kept pace with the State in this truly patriotic and philanthropic career, and laid the foundations of a Kingdom in the minds and consciences and hearts of a Native population, resting on Faith in the Redeemer as the rock of its strength and permanence, may we not, in taking leave of India's shores, adopt the language of the good old Simeon—"Now lettest Thou Thy servants depart in peace, for our eyes have seen Thy salvation?"

The Ecclesiastical polity, to which I have

now pointed your attention, and which has been borrowed from our Institution by the zealous and active body, that seceded from our Church in 1843, was first organised more than twenty years ago; but it is only, perhaps, within these few years that it is giving promise of the good fruits expected from it. Its erection by the General Assembly of 1834—if it did not seek or obtain the direct countenance and sanction of the Government of the day—was not unknown to it, as it affected those of its own servants holding the offices, to which you are now appointed. It was the obvious carrying out of the great object, which the Court of Directors in 1814 recorded, that they had in view, when they gave the Church of Scotland a place in the Ecclesiastical department of the Public Service—"the extending a knowledge of the principles of the Christian Religion in India." Your duties within these Presbyterial Bodies will bring you into contact only with such converts to our Creed, as are preparing to enter the Chris-

tian Ministry under the authority of the Church of Scotland in India, as the religious instructors of their benighted countrymen; and will not, therefore, endanger any such interference on your part with the religious faith and practice of the Hindoos, as might be regarded as a breach of the regulations by which, as servants of the Crown, you are to be guided: And I would fondly hope, that this most important department of the General Assembly's School and Mission will receive such support from the Christian congregations of Scotland (through their annual collections) as will enable you to follow out, with increasing vigour and success, the great and primary end, which its venerable Father and Founder, Dr. INGLIS, contemplated. You will, I doubt not, find converts from the creed of Brahma already occupying the Christian Pulpit, and addressing congregations, who are now gathering around them, in the vernacular languages. Christian Native villages, here and there arising out of the surrounding



heathen deserts, are now being spoken of, as no longer the tale of an enthusiastic Missionary. In the evidence given before the Committee on Indian Territories of the House of Lords by Sir Charles Trevelyan, now Governor of Madras, and one of the most deeply learned in all that regards the Educational wants, and capabilities of the Natives of Hindostan, we hear of a day being peradventure nearer at hand than many imagine, when the Hindoos will come over to the profession of our Creed "wholesale!" And Dr. Duff, another high and undisputed authority on these matters, tells the same Committee of the multitudes of Natives, who are already overtaking the crowds in Christendom itself, whom the worthy Missionary classes as "Christians intellectually." May it soon be recorded—and that in the highest and holiest sense—as the fruits of Christian labours in India, as it was of those of the Apostles of old,—that three thousand were added in one day to the Church. These are the coming

fruits, we trust and pray, of an abundant, it may be a speedy harvest. In this branch of duty you will labour with the Missionaries sent out by the General Assembly, and you will cordially assist them in their pious and arduous vocation, whether within the Elementary School, or the more advanced and properly called Theological Institution.

Should it be your lot ever to come into that closer intercourse with the Natives, that marks the Missionary in his properly called department of labour, and to attempt the overthrow of the lamentable errors into which they are plunged, by the more direct appeal of *Preaching* to the uneducated heathen, you will not forget, that FAITH lies at the foundation of the creed, polluted and perverted as it has become, in which they now believe. The deluded votary of Brahma presumes not to doubt or question what he has been taught to believe as true and as revealed by God, because he is unable to understand and explain it; as the pious Christian bows with reverence

and submission before all that has been made known to him by the Divine Founder of his Religion, who, by miracles the most stupendous, has established His title to be received as a Teacher sent from heaven. But, herein the faith of the Christian and the Hindoo differ ; and here the BIBLE and the *Shaster* are found to diverge,—that the code of the Christian, soaring as it does above the region of human reason in the mysteries which it promulgates, commands its disciple to reject what is *contrary to its deductions* ; while the votary of Brahma is taught to believe as implicitly what is *opposed to*, as what may *be above the reach* of this faculty. Hence, the Apostle of the Cross, in preaching the Gospel to the Hindoos, and denouncing the errors of the vulgar superstition, is carefully to warn them against the philosophy which teaches that *Reason*, not FAITH, is henceforth to be their guide in religion. You will find that the danger to which I am now alluding is far from imaginary. Of the intelligent and reading Native population of

Calcutta who have renounced idolatry, we are told by Mr. Marshman, the most competent of judges, in his evidence before the Lords' Committee on Indian Territories, that nearly one-third have fallen, if not into *Atheism*, at least into a Deism, in which there mingles little worthy of the name of Religion. The teacher of the Hindoo in profane literature and science, may indeed escape the danger and the reproach, to which I am now directing your attention, by leaving his pupil to choose his own religious creed ; but the Christian Missionary must bear in mind, that the greater the success, that under this rule may have rewarded the merely Secular School-master, the greater are the care and vigilance demanded of him, that the kingdom which he is commissioned to establish, may not be sacrificed to the vain imaginations of a "wisdom which knows not God." No system of education, which has not a regard to these great principles, will ever prove successful in rescuing the Hindoos from the errors, in which

they have so long been plunged, or introducing them to the knowledge of the Truth.

Your attention will also be called, on your reaching India, to the very important and interesting exertions, that are now making for the promotion of Female Education; and, I doubt not, you will heartily co-operate with the Assembly's Institution, in carrying forward a scheme of Christian benevolence, bearing the most intimately on the regeneration of that country. The interest taken in this matter by the Marquis of Dalhousie, while Governor-General of India, is well known; and bears testimony, the strongest that need be desired, to the value attached by the statesman to success in this truly noble department of Christian duty. The name of the late Mr. Bethune, a civil servant of high rank in the service, and whose princely liberality in promoting it you will find the theme of universal praise, cannot be passed over in silence; nor let it be untold, as adding another, and a truly worthy laurel, to the many

that adorned the brow of one of the bravest of India's soldiers, that Mr. Bethune, among the civilians, found in the late Sir Henry Lawrence, among the military, an able, liberal, and hearty ally. I cannot, however, omit the opportunity afforded me, in addressing you, who may so soon be called to take a part in this work, of bearing testimony to the fact, for which I am able, from my own knowledge, to vouch, that the first step ever taken towards Female Education in India—the first move, I believe, ever made in this direction, of all others, holding out hopes the most encouraging, while, doubtless, beset by difficulties the most formidable, because the most delicate—was taken by a Native gentleman, of high caste and character, whom I had the pleasure of numbering among my most intimate friends, and not unfrequently among my hearers in St. Andrew's Church—the well-known *Ram Mohun Roy* to whose name you cannot altogether be strangers. I trust, you will be as fortunate as I was, in meeting among the

higher ranks of Native society, such philanthropists as was my old and much-esteemed friend, the Brahmin. The lapse of nearly half a century, since the occurrences took place of which I now speak, has more and more opened up the channel of social intercourse between the European and the Native. The great barrier of caste has been overleapt in innumerable instances, and an approximation in habits and feelings between the Eastern and the Western world has been growing up, which betokens, I trust, that amalgamation of the Hindoo and the Anglo-Saxon races, in Faith and morals, which is to consummate the honour of England and the happiness of India. It may be your lot, before you again revisit your native land, to witness a progress in the direction of all that can restore India to more than its pristine splendour, surpassing in interest anything yet witnessed; and, humble and unobtrusive as may be the part assigned to you by Providence in this good work, ever bear in mind, that as ministers of the Gospel of

peace, and as servants of a Christian Sovereign, there lies on you a responsibility, alike honourable and onerous; of which, I am persuaded, it will be your study to acquit yourselves, as your country and your Church have a right to expect, in every department of Christian Education.

But—let me add—your avocations, whether in the sphere of pastoral and ministerial duty, or in the more general department of charitable and benevolent employment, may doubtless still leave you leisure to cultivate pursuits of a more strictly intellectual and literary character; and I may congratulate you (if to such pursuits you should turn your attention) on the opportunities, that will be thrown in your way, to cultivate researches into all that is interesting in the annals of the world, which will richly repay your labours; researches, the more interesting, and against which, perhaps, I ought to guard you—as the more bewitching, the farther that you carry them back. Nor interesting, allow me to say,



to the man of letters alone, but proving to the Christian philosopher himself more and more confirmatory of his faith in all that his own Creed has taught him to believe. As the stores of Sanscrit literature are opened up to us, we are presented with a Mythology which, like that of Moses, traces the history of the human race back to a state of primitive happiness and purity, before sin had subjected them to suffering ;—when man dwelt in a garden, where flourished a tree, of which our first parents were forbidden to eat, but which tasting, they were doomed to death ;—where the serpent is found to be the instrument of their ruin, employed by the prince of those spirits, who had rebelled against the Almighty, and been driven from the realms of bliss ;—and where the second Father of our race, miraculously preserved with his family, during a vast and destructive deluge, that overtook the world, by this time sunk in the grossest wickedness, re-peopled the earth. If, indeed, in the earlier records of India, wa

have glimmerings like these of the Revelation made to the Patriarchs of the Old Testament, how singularly interesting and how instructive has become the light, which its later and impurer monuments are now throwing on the corruptions, which, before Christianity was three centuries old, had overspread and contaminated the Religion of the Cross. If Greece stole her philosophy and language from India, Christendom was debtor to the same fertile source of alike good and evil, for its early aberrations from "the truth as it is in Jesus." The Brahmanical and Boudhaic dogmata found their way to Egypt in the company of commerce, by the time that the light of the Gospel had well broken in on the Western world; and the speculations that arose in the days of Origen, on the far-famed stream of the Nile, had in truth been prosecuted many centuries before on the banks of the sacred Ganges. The Monk of the desert of Suez was but a copy and a counterpart of the Fakeer and the Bonze of Hindostan; and from the East, that

boasted land of wisdom, were imported questions from which, as they had found their way into Greek and Roman philosophy, "the foolishness of preaching" had come to deliver the world, but by which it was itself too soon contaminated. The refuge which Christendom found from these heresies in the infallibility of the Church, as it ripened into the sole supremacy of the Pope in matters spiritual, was purchased at the expense of all that constitutes the liberty wherewith Christ has made His followers free; and the escape from the tyranny of the Roman Pontiffs which, under God, the glorious Reformation in the sixteenth century at length provided, may be exposing Christendom to the inroads of a wisdom, which, under the name of *Rationalism*, threatens to inundate the West with dogmata as fruitless of good, as fertile in evil to mankind, as those which have so long held their sway in the East, and still hold dominion over the faith and morals of a moiety of the human race. Let, then, the watchmen on

the citadel of the pure and undefiled Religion of the Cross, learn that lesson from the past, on which the present is throwing so instructive a light. Let them hasten with humble and hearty gratitude to improve the cycle in the annals of religions into which it is their destiny to be cast, and give back to India the purified stream of a Protestant Faith.

Let the great breakwater of this faith be thrown across the current of this "world's wisdom," as it gathers strength and impetuosity from above; and the stream of Education, as it pursues its onward course, will be found smooth, peaceable, and refreshing; while all below will be saved from ruin and desolation. Let not this barrier be like the Bund of the despot Rajah of Central India, which, while it throws back the watery treasures of the Vindyah and Arravulli ranges on his own narrow Jaghire, intercepts them from reaching the countries that lie below, and dooms them to sterility and desolation. Such have been the fruits of the institution, of which you must

have heard so much—that of *Caste*—the most wonderful, beyond all question, that has ever arisen in the history of civilisation; raising the Hindoos, while in its infancy, to an unparalleled height in the arts and sciences—arresting their progress, ere long, to all that could carry them on to improvements in the social state;—and, although, doubtless, staying their falling back into absolute barbarism, binding them down, but the more cruelly, to a state of abject servility, and submissive degradation, to a haughty priesthood, that have rendered them, since the days of Alexander of Macedon, an easy prey to every invader of their country. The Revelation by Jesus Christ, in mercy to human weakness and imperfection, contents itself with teaching us all that, in our present state of being, we are capable of knowing of the Providence of God and His dealings with His rational and immortal offspring; bidding us look forward in faith and hope to another and a better world, where all mysteries shall

be made plain, and we shall no longer see His doings "as through a glass darkly, but face to face;" and thus, while rendering homage to the religious feelings of the heart, has rescued the human race from the bitter and degrading thralldom of superstition. On the other hand, the Hindoo mythology affects to lay open the inmost recesses of Creation and Providence, and, placing the key in the hands of an exclusively commissioned Priesthood, impiously arrogating to itself the attributes of the Deity, has opened the door to all the evils, social, moral, and religious, from which the Missionary of the Cross of Christ now seeks to deliver them. In the identity of the creature with the Creator, and the ultimate and final absorption, after ages of delusion, of the human into the Divine essence, as constituting the end and the perfection of human happiness, the whole fabric of moral duties and social obligations is subverted. It is not, therefore, as you will soon discover, in teaching too little that the error of Hindooism lies,

but in teaching too much ; and the business of the Christian Apostle is to *unlearn* the child of superstition in what he has impiously attempted to pluck from the tree of knowledge and to engraft upon the tree of life. True it is, that you are not to expect to revel in this intellectual feast, without a knowledge of the languages, sacred and vernacular, of the country. But without expecting, that every one who turns to this department of literary labour, is to achieve the distinction of a Carey or a Marshman, you may find, that no such difficulties are in your path, as may not be overcome by study and perseverance. The trophies, to be gathered in this particular walk of intellectual labour, have not been left by those of your Order to be monopolised by the rivals, whom you will find in the field ; and I need not mention the names of Wilson, Nesbit, and Stevenson, to encourage you to maintain the reputation of that Order.

It will also be your duty to bear in mind that,

in the great struggle now going on in India between the Kingdoms of Light and Darkness, you will find other Churches and Christian Bodies engaged like yourselves. It is not there a strife, whether Prelacy, or Presbytery, or Independency shall obtain the ascendancy; and you will stretch out the hand of a truly catholic fellowship, and greet, with a sincere and hearty "God speed," all "who name the name of Jesus," and teach "the truth as it is in Him."

Circumstances preclude me from addressing those, as is customary on such occasions as the present, over whom you are now placed in the Lord, on the duties that are incumbent upon them, as these arise out of this relation. The theme is indeed attractive, fertile in features that give to it a peculiar interest, as it regards alike the pastor and people. The lot of both is cast by Providence in a land overshadowed by a superstition the most dark and debasing, which has for ages held its sway over many millions of the human family. In



such circumstances the Christian flock, like the Christian pastor, have cast upon them duties that are less known, where the faith of the Cross holds undivided rule; and the first and foremost of these is to "Preach the Gospel" by their lives and conduct to the heathen world around them, feeling the peculiar responsibility under which they lie, to let their light in this manner so shine before their Hindoo brethren, that they, seeing their good works, may be led to glorify our Father who is in heaven. Thus may that happy day be hastened on, when the social landscape in India shall present the picture of all others the most pleasing and delightful—that of the Hindoo and the Anglo-Saxon meeting together under the same hallowed roof, worshipping the same God, joining in the same songs of gratitude and thanksgiving, and offering up prayers for pardon to the One Only True and Living God, through the only Mediator between God and man, even the Lord Jesus Christ. Much, I question not, depends on

the Government imparting a sound intellectual and moral knowledge to its Native subjects, that the unseemly fabric of Hindooism and the delusions of Mohammed may be overthrown, and the pure and holy services of the Christian temple take the place, under its protecting arm, of the cruel and sensual orgies of the Pagoda and the Mosque. Much depends on the pious Missionary plying with undiminished zeal his self-denying work in the Bazaar and at the Melee; but could my feeble voice reach our Christian countrymen, who now await your ministrations, it would be to tell them, that they are to prove the "living epistles"—the standing lessons to be "read" by their ignorant and benighted brethren, if these are ever to be brought under the sceptre of the Messiah. I would urge upon you to impress upon your Christian flocks a sense of that responsibility that rests on them. I would call upon *them* to respond to your invitation, when you ask them to play themselves the part of the Missionary, by

setting before the Natives the blessed fruits of that Faith in which they believe. This is a language which the Natives will well understand. Your pastoral visits will keep alive among your countrymen the obligations under which they lie, as Christians, thus to contribute their part in the great work of Conversion; and while you will strive with a most commendable partiality to enlist them as allies of the Missionary Institutions of your own Church, you will, I am sure, teach them to extend the hand of a truly Christian fellowship to all who labour along with you, in diffusing the knowledge of the Truth as it is in Jesus. From duties thus mutually understood and faithfully discharged, the British Power in India will not fail to derive increasing strength and stability, and will hail in our Church and her ministrations, instruments in promoting its highest and holiest interests, every way worthy of its countenance and protection. In this way will the Church of Scotland in India find a truly honourable

place among the Christian Institutions of that country ; and thus will you redeem the pledges and promises, under which you have this day come, that to maintain her character, and extend her usefulness ; and to render her more and more an instrument, under the blessing of God, of promoting “pure and undefiled religion” among its Native population, will be the great aim of all your efforts.

Go ye forth, therefore, to the labours that await you, trusting in HIM, who can alone sustain your strength and supply your wants ; and may HE vouchsafe to you the best of blessings which on earth you can desire,—the consciousness, at your dying hour, that in singleness and sincerity of heart you have devoted your lives to His service ; and may you have many to present to your Heavenly Father as the seals of your ministry, in that day when He maketh up His jewels !

